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. . . Mr. James R. Brown, of New York, president of the Manhattan Single Tax Club, said at the Mystic meeting that every church ought to be a peace convention.

. . . Another of the things worthy of remembrance said at Mystic was the statement of the Countess Nicolai that the great cause of the discord and war in the world is the false education of the children in the home.

. . . At the Mystic Peace Convention Walter S. Logan, of the New York Bar, said that the three great events of history were the granting of the Magna Charta by King John, the Constitutional Convention in the United States in 1787, and the assembling of the Hague Peace Conference in 1899.

. . . Jane Addams, the well-known Chicago social settlement worker, in a recent address at Chautauqua, on "The Newer Ideals of Peace," said: "A warship costs as much as a university, and the expense of maintaining it and its crew equals the aggregate salaries of a whole faculty." This leads the Fall River *Evening News* to thus remark:

"Let all young persons who are inclined to be carried off their feet by the spirit of militarism keep this saying in their minds and let it influence them in all their future choices."

A SUMMONS.

BY E. O. SAMPSON HOYT.

I was wakened out of sleep
That was peaceful and was needed,
As by some one long unheeded,
But who now with will was stronger
(For engagement waits no longer),
There arousing me from sleep.

In my room there was a sense
Of justice, awful, yet benign,
Of majesty that seemed divine.
All my life, as I had lived it,
Then accused that I had lived it
Without more of this same sense.

It was Presence of the kind
Floods with light the page of story,
Stays the hand of martial glory,
Shakes a haughty king with terror,
Smites with truth a churchman's error;
It was Presence of that kind.

I was filled with speechless awe.
Then a light both warm and splendid
On my craven soul descended.
Life responsible and real
Shaped itself a new ideal
In the silence of that awe.

Message, message! Not before
To a mortal spirit coming
Message had so stern a summing.
"Your duty!" That was all it said.
The room was dark, the Presence fled.
I shall hear it evermore.

History of the Pious Fund.

The case of the "Pious Fund," which the United States and Mexico have submitted to the Hague Court of Arbitration, holds such importance as the first international controversy to go to that tribunal that our readers will be interested to have the history of it in its more important features.

The Pious Fund originated more than two hundred years ago. Three Jesuit Fathers of Spain received permission by a decree of the crown in 1697 to commence mission work in California. Contributions were made at that time, by those persons piously inclined, for the personal expenses of these missionaries and also for the creation of a permanent fund to support the mission. By 1731 the contributions amounted to \$120,000. In 1735 the sum of \$408,000 was given for the purposes of the mission by a Spanish marquis and his wife, whose deeds of trust were filed with the Mexican Claims Commission soon after its creation in 1868. Another bequest, amounting to \$120,000 was made to the Fund in 1765. Many minor contributions were made from time to time, and the fund a little later came to amount to over two millions of dollars.

In 1767 the Jesuits were expelled from the Spanish dominions, those in California leaving the next year, and the crown seized all property possessed by the Order. Whatever funds were held in trust for specific purposes, as for colleges, etc., were accepted by the King as such. Among these was the Pious Fund of California. A commission was named by the crown to administer the Fund for the purposes for which it was given.

When Mexico became independent in 1821 the new government took over all the possessions of the Crown, among them this mission trust fund. An administrative committee was appointed to have charge of it. In 1836 the Mexican Congress invited the Pope to make Upper and Lower California an episcopal diocese, promising to turn over the Pious Fund to the charge of the bishop who should be appointed. The Pope so acted and consecrated the president of the missions as bishop, to whom the Fund was turned over to be administered for its special purposes. The bishop chose as his agent for the management of the Fund a resident of the City of Mexico of high position. It continued under his management till 1842. In that year General Santa Ana, then dictator of Mexico, annulled the previous action of the Mexican Congress, and the government took charge of the Fund. The agent in Mexico City of the California bishop protested against this action as a breach of contract. Within a few months General Santa Ana recognized the difficulty of having the fund administered by the government, and decided to sell the properties of the Fund, cover the money into the national treasury, and thereafter to pay interest upon it in perpetuity, at the rate of six per cent. A solemn decree to this effect was enacted.

When Upper California was ceded to the United States after the Mexican War, Mexico ceased to pay to the Catholic church of that territory its portion of the interest of the Pious Fund. When the Mexican Claims Mixed Commission was created in 1868 to settle the